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The St. Mark Lion

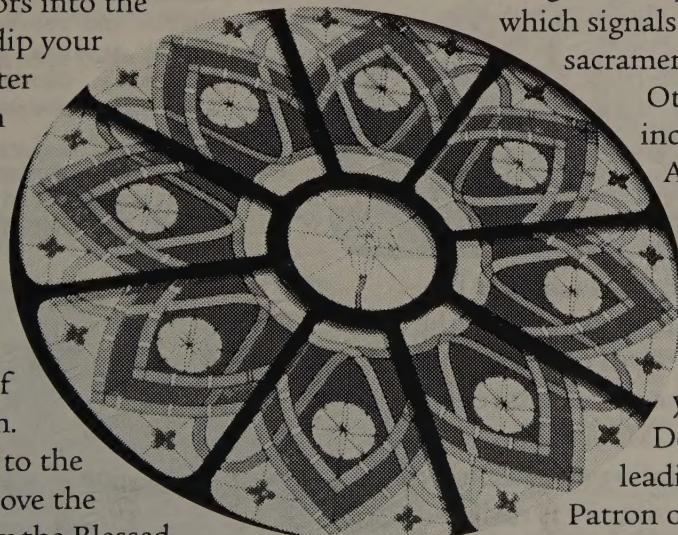
St. Mark's Church

An Introduction by SubDeacon James Jeffrey

WELOCOME to St. Mark's Church where we are celebrating 125 years of Christian witness and service to Denver. Our home for the past 12 years, this American gothic structure was built as the Washington Park Lutheran Church in 1926.

You have entered the narthex through the red gothic doors of the east tower. You will find photographs of our Rector Fr. John Charles Connely, Bishop Basil, Archbishop Metropolitan Philip, and His Beatitude Patriarch Ignatius of Antioch. Before passing through the doors into the nave it is customary to dip your fingers into the holy water shells, sign yourself with the cross and venerate the icon on the stand and offer up to Heaven a prayer upon entering the church, a place of sacred space.

You now find yourself in the nave of the church. Your eyes may be drawn to the large triptych reredos above the altar of Christ flanked by the Blessed Virgin Mary and St. John the Baptist. You eyes may move about the church noticing the lovely stained glass windows, which are memorials to Jo-Claire Minster, Susan Matsch and Agnes Greenlee Stott. They are members of this congregation who have fallen asleep in the Lord. The window above the



choir is dedicated to the military men and women who have served our country from this parish. Higher still is the rose window given in memory of Susan Tripp, Ph.D.

Remarkable in its own right is the beauty of the Wicks Pipe Organ. The exposed ranks of pipe accompany our well-trained and gifted choir.

Notice the gentle curve of the gothic arches of the rood screen. Lift your eyes higher to the cross. The word rood means cross. The rood screen separates the nave from the sanctuary. There are three steps leading up to the altar in the sanctuary, which was built by Fr. J. C. Connely and parishioners. They also fashioned the altar railings, bish-

ops throne and prayer desk. The rood screen has icons placed on it of our Lord and his mother, the Blessed Virgin Mary as well as the aumbry candle, which signals the presence of the reserved sacrament in the aumbry-tabernacle.

Other icons you will notice include the patronal icon of the Apostle St. Mark on the left above the sedilia. St. Ann, above the choir stalls on the right, was given in memory of Sr. Hannah Austin (1831-1917) who labored for many years among the needy in Denver. Located above the doors leading to the east tower is the

Patron of the Western Rite, St. Tikhon, martyred Patriarch of Moscow. This icon depicts scenes from his life including his visit to St. Mark's in 1904 and the churches he blessed in Colorado; Holy Transfiguration, Globeville and St. Michael's, Pueblo.

The image of the lion on the ends of the pews is also to be found in the stitched processional banner

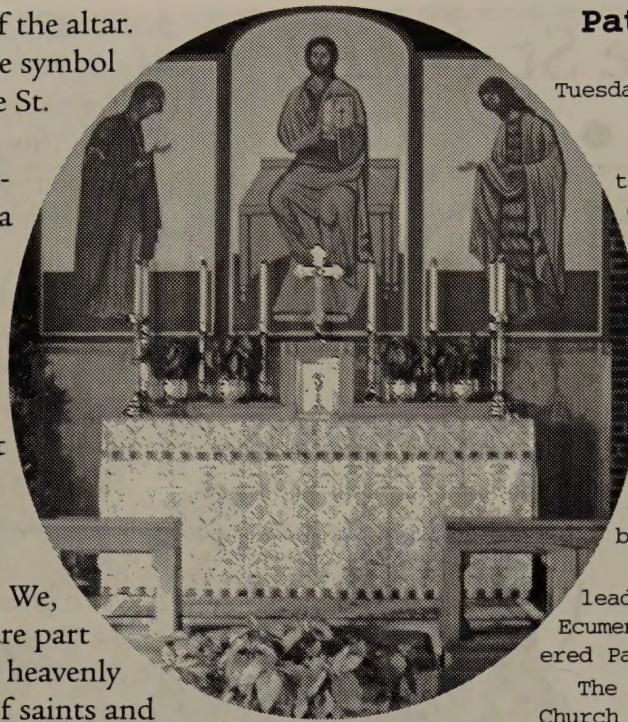
to the right of the altar. The lion is the symbol of the Apostle St. Mark.

In our worship we used a modified 1928 Prayer Book familiar to generations of Americans. It is through our worship that we are transformed. We, as a church, are part of the eternal heavenly community of saints and angels. This is why we continue to beautify our church fabric at St. Mark's. We surround ourselves with furnishings befitting a temple dedicated to the worship of the King of Heaven. Our icons are not mere paintings of holy men, women and festive events, but are windows in to the very heart of Heaven.

They give us a foretaste of the Hope of Heaven. This little building in Washington Park is a shelter for those who come broken and imperfect to hear the truth proclaimed through the Word of God (scripture) and to partake of the sacraments of the orthodox catholic faith. St. Mark's is an anchor where you may find comfort and healing in the knowledge that this community is dedicated to the faith of the generations which came before us, which is the faith as proclaimed by those who were first called Christians at Antioch.

You are invited to make St. Mark's your parish home.

from a brochure provided by St. Edward's Guild



Patriarchs Seek End to Schism

Tuesday, December 26, 2000

IZNIK, Turkey - As Christmas festivities drew to a close, Orthodox Christian leaders gathered at an ancient church in Turkey Tuesday to call for an end to the rift that split the Christian faith a millennium ago.

"The Christian world was divided and fragmented, lamentably, to the scandal of the whole world," the leaders said in a written statement on the 1054 Great Schism, which split Christianity into the Roman Catholic and Orthodox worlds.

"We invite everyone to work in a dialogue of truth and love for the unity of those who believe in Christ," the leaders said.\

The proclamation was signed by the spiritual leader of the world's Orthodox Christians, Ecumenical Patriarch Bartholomew I, and the gathered Patriarchs of 14 Autocephalous Churches.

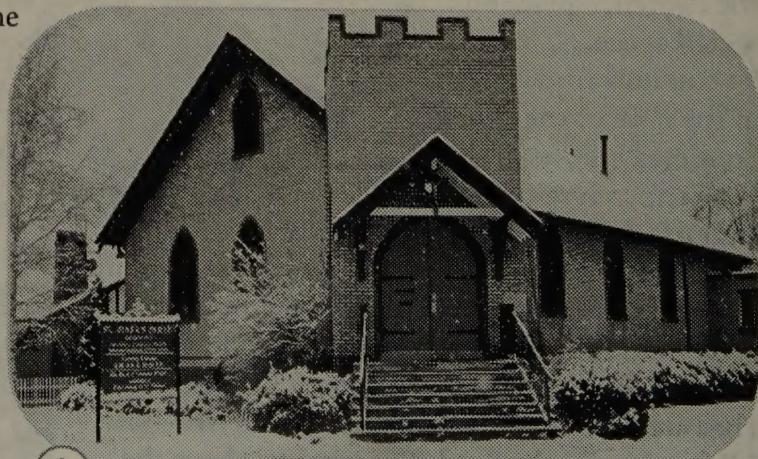
The meeting took place at the Byzantine-era Church of Hagia Sophia in Iznik, Turkey - a city known as ancient Nicaea and the place where the Emperor St. Constantine called the First Great Ecumenical Council in 325.

On Tuesday, bitterly cold winds blew through the site, now a collection of walls turned into a museum, as the bearded Patriarchs chanted and prayed in vestments of golden brocade.

The Liturgy -meant to coincide with the 2000th commemoration of Jesus' birth - was also aimed at healing differences between the different Orthodox Jurisdictions.

In addition to Constantinople-based Bartholomew I, the statement calling for unity was signed by the Patriarchs and representatives of the Churches in Alexandria, Antioch, Jerusalem, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania, the Czech Republic, Slovakia, Finland and Estonia.

On Monday, the Patriarchs celebrated a Christmas Liturgy at the Greek Orthodox Cathedral of St. George in Constantinople. §



For the benefit of the Faithful who read their daily Offices of Morning and Evening Prayer, we reproduce these xerographic pages from the 2001 Ordo lately sent from the Vicar General. He promises that delays in the production of the 2001 Ordo will soon be overcome and that the proper volumes will be sent from the St. Luke Priory Press. Please note that 1 January is kept amongst the Byzantines as St. Basil Day and that we likewise should remember our beloved Bishop!

1. MON.	THE CIRCUMCISION <i>Double of the 1st Cl.</i> Octave of Christmas	10. WED.	Of the Octave of the Epiphany (Day V) <i>semidouble</i>
Matins:	Exod. 6:2-8; Matt 1: v.18 <i>Puer natus est</i> , Gl, Cr, Pref Nat. Communicant. Nat.	Mass:	Gen 13; Rom. 2:1-16 (prp. ant. on Benedictus)
Mass:	<i>Confin. Octave</i> : CSP <i>Dum Medium</i> .	WHITE	<i>Ecce, advenit</i> , Gl, Cr, Pref & Communic. of Epiphany
WHITE		Vprs:	I Kgs. 22:51 - II Kgs. 1: end; John 6:1-21 (of the octave, commun. St. Hygius, prp. ant. on Magn.)
2. TUE.	THE MOST HOLY NAME OF JESUS <i>Double of the II Cl.</i>	11. THUR.	Of the Octave of the Epiphany (Day VI) <i>semidouble</i>
Matins:	Octave of St. Stephen the Protomartyr <i>Simple</i> Exod. 2:1-10; Matt. 2iv. 13 <i>In nomine Iesu</i> , CSP St. John, Gl, Cr, Prf. Nat.	Mass:	Commoration of St. Hyginus, Pope and Martyr. Gen 14: 1-5a, 8-end; Rom. 2: v. 17 (prp. ant. on Bened.)
Mass:		WHITE	<i>Ecce, advenit</i> , CSP comm. St. Hyginus (<i>Statutus</i>)
WHITE	Vprs: 31:10-20; Luke 2:15-32 (II Vespers of Holy Name, Comm. of St. John)	Vprs:	Gl, Cr, Pref & Communic. of Epiphany
WHITE			II Kgs. 2:1-22; John 6:22-39 (Of the Octave, comm. St. Benedict Biscop, prp. ant. on Magn)
3. WED.	Octave of St. John. <i>Simple</i> Isa. 29:9-19; 1 John 3:18-4:6 <i>In medio</i> (omit confit. Nat & Creed), Prf. Ap.	12. FRI.	Of the Octave of the Epiphany (Day VII) <i>semidouble</i>
Matins:	Prov. Jer. 30:1-11; John 1:1-28. (I Vespers of Holy Innocents)	Mass:	Commemoration of St. Benedict Biscop, Abbot. Gen. 15:1-18; Rom. 3:1-18 (prp. ant. on Bened.)
Mass:		WHITE	<i>Ecce, advenit</i> , CSP comm. St. Benedict
RED		Vprs:	Gl, Cr, Pref & Communic. of Epiphany
4. THUR.	Octave of the Holy Innocents <i>Simple</i> Isa. 32:1-8, 16-18; 1 John 4:v.7	13. SAT.	II Kgs. 3:1-24; John 6:40-51 (of the Octave, prp. ant. on Magn.)
Matins:	<i>Ex ore</i> , Gl, Prf. Nat, <i>Ite, Missa est</i> Jer. 30:15-22; John 1: v. 29	Matins:	Octave of the Epiphany, the Baptism of Our Lord Jesus Christ. <i>Gr, Double</i>
RED		Mass:	Gen 16; Rom 3: v. 19
Mass:		WHITE	<i>Ecce, advenit</i> , Gl, Cr, Pref & Communic. of Epiphany
Vprs:		Vprs:	II Kgs. 4:8-37; John 6: v. 51 (I Vesp for Sund. comm. St. Hilary)
WHITE			
5. FRI.	Vigil of the Epiphany <i>Semidouble</i>	14. SUN.	SECOND SUNDAY AFTER EPIPHANY <i>Double</i>
Abstinence	Comm. of St. Telesphorus, Pope & Martyr Isa. 35; 1 John 5	Matins:	St. Hilary, Bishop, Confessor, and Doctor of the Church <i>Double</i>
Matins:	<i>Dum Medium</i> , CSP St. Telesphorus, Gl, Cr, Prf. Nat.	Mass:	Comm. St. Felix, Priest and Martyr
Mass:		WHITE	Exod. 3:1-15; Mark 9:2-13
WHITE	Num. 24:15-24; Matt. 28:v. 16 (I Vespers of the Epiphany)	Vtrs:	<i>Omnis terra</i> , Gl, CSP St. Hilary (<i>In Medio</i>), CSP St. Felix, Cr, Pref of Trinity
Vprs:			
6. SAT.	THE EPIPHANY OF OUR LORD <i>Double of the 1st Cl.</i>	15. MON.	Neh. 2:1-11; Acts 5:17-32 (II Vesp. for Sunday, comm. St. Paul the hermit)
Matins:	Isa. 60; Matt. 3:v. 13 <i>Ecce, advenit</i> , Gl, Cr, Pref & Communic.	ABSTINENCE	St. Paul the First Hermit, Confessor <i>Double</i>
Mass:		Matins:	Commemoration of St. Maurus, Abbot
WHITE	Isa. 49:1-13; John 2:1-11 (II Vespers of the Epiphany comm. of the Holy Family, commun. Sunday)	Mass:	Gen 17:1-9, 15-22; Rom. 4:1-13
Vprs:		WHITE	<i>Justus ut palma</i> , CSP for St. Maurus, from the Mass <i>Os justi</i> , Gl, Com Prf.
WHITE		Vtrs:	
			II Kings 5; John 7:1-30 (I Vesp. St. Marcellus)
7. SUN.	THE HOLY FAMILY, JESUS, MARY AND JOSEPH <i>Gr. Double</i>	16. TUE.	St. Marcellus, Pope and Martyr <i>Semidouble</i>
Matins:	The Sunday within the Octave of Epiphany. Gen. 28:v. 10; Matt. 2:1-11	Matins:	Gen 18:1-15; Rom 4:v. 14
Mass:	<i>Exsultat</i> , CSP Sunday within the Octave.	Mass:	<i>Si diligis</i> , CSP for the Saint. Gl, Common Pref.
WHITE	Gl, Cr, Pref & Communic. of Epiphany. Last Gospel of St. John.	RED	II Kgs. 6:1-23; John 7:v. 31 (I Vesp. for St. Anthony)
Vprs:		WHITE	
WHITE	I Sam. 2:1-11, 26; Matt. 18:1-5, 10-14 (II Vespers of Sunday, commun. St. Lucian & comp.)	17. WED.	St. Anthony, Abbot <i>Double</i>
Vprs:		Matins:	Gen 18:v. 16; Rom 5:1-11
		Mass:	<i>Os justi</i> , (prp. CSP & Gosp) Gl, Com Prf.
8. MON.	Of the Octave of the Epiphany (Day III) <i>semidouble</i>	WHITE	II Kgs. 6:24-25, & ch. 7; John 8:1-11 (Second Vesp. St. Anthony, com. St. Prisca)
Matins:	Commemoration of Ss. Lucian and Companions, Mm.	Vtrs:	
Mass:	Gen. 11:27-12:9; Rom. 1:1-13 (Prp. antiphon on Bened.)		
WHITE	<i>Ecce, advenit</i> . CSP <i>Sapientiam</i> , S. Lucian & comp.	18. THUR.	St. Prisca, V.M. <i>Simple</i>
Vprs:	Gl, Cr, Pref & Communic. of Epiphany.	Matins:	Gen 19:1-3, 12-29; Rom 5: v. 12
	I Kgs. 22:1-28; John 5:1-24 (of the Octave, prp. antiph. on Magn.)	Mass:	<i>Me exspectaverunt</i> , Gl, CSP for the Sainit, com. Prf.
9. TUE.	Of the Octave of the Epiphany (Day IV) <i>semidouble</i>	WHITE	II Kgs. 8:1-15; John 8:12-32 (Com. of the Martyrs and King Canute)
Matins:	Gen. 12: v. 10; Rom. 1:14-25 (prp. antiphon on Bened.)	Vtrs:	
Mass:	<i>Ecce, advenit</i> , Gl, Cr, Pref & Communic. of Epiphany		
WHITE	I Kgs. 22:29-40; John 5: v. 25 (of the octave, prp. ant. on Magn.)	19. FRI.	Ss. Marius, Martha, Audifax and Abachum, Mm. <i>Simple</i>
Vprs:		ABSTINENCE	
		Matins:	St. Canute, King and Martyr
WHITE		Mass:	Gen. 21:1-21; Rom. 6:1-14
Vprs:		RED	<i>Justi epulenter</i> , CSP St. Canute, Gl, Com Prf.
		Vtrs:	II Kgs. 9:1-7, 11-end; John 8: v. 31 (of Ss. Fabian & Sebastian)
20. SAT.	Of the Octave of the Epiphany (Day V) <i>semidouble</i>	20. SAT.	Ss. Fabian Pope, and Sebastian, Mm. <i>Double</i>
Matins:	Gen 21: v. 22; Rom. 6: v. 15	Matins:	Gen 21: v. 22; Rom. 6: v. 15
Mass:	<i>Intret</i> , Gl, Com Prf.	Mass:	
WHITE	I Kgs. 10: v. 18; John 9:1-23 (I Vesp. of Sunday, commun. of St. Agnes)	RED	
Vprs:		Vtrs:	

21. SUN THIRD SUNDAY AFTER EPIPHANY *Double*
 St. Agnes, V.M. *Double*
 Matins: 1 Sam. 3:1-18; Mark 10:13-16,35-45
 Mass: *Adorate deum, CSP St. Agnes (Me exspectaverunt),*
 GREEN Gl, Cr. Pref. Trin.

Vpr: Jonah 3 and 4; Acts 10:1-35, 44-end. (II Vespers of Sund,
 comm. St. Agnes, comm St. Vincent)

GREEN
 22. MON Ss. Vincent and Anastasius, Min. *Semidouble*
 Matins: Gen. 22:1-19; Rom. 7:1-12
 Mass: *Intret. CSP for the Saints, Gl. Com Pref.*

RED Vpr: II Kgs. 13; John 9; v. 24 (com. S. Emerentiana)

23. TUE St. Emerentiana, Virgin and Martyr *Simple*
 Matins: Gen 23; Rom. 7: v. 13
 Mass: *Me exspectaverunt, Gl. Com Pref.*

RED Vpr: Jonah 1:1-16; John 10:1-21 (I Vesp. St. Timothy)

WHITE
 24. WED St. Timothy, Bishop and Martyr *Double*
 Matins: Gen. 24:1-28; Rom. 8:1-11
 Mass: *Statuit, Gl. Com Pref.*
 Vpr: Wisdom 5:1-16; Gal. 1 (I Vespers of St. Paul)

25. THUR The Conversion of St. Paul, the Apostle *Greater Double*
 Matins: Eccl. 39:1-10; II Tim. 3:10-4:8
 Mass: *Scio cui credidi, Gl. Cr. Prf. Apost.*

WHITE Vpr: Jer. 1:1-10; Acts 26:1-23 (II Vespers of St. Paul, comm St. Polycarp)

RED
 26. FRI St. Polycarp, Bishop and Martyr *Double*
 ABSTINENCE Matins: Gen. 24:v. 53; Rom. 8: v. 26
 Mass: *Sacerdotes Dei, Gl. Com Pref.*

RED Vpr: Amos 1:1-2:3; John 11:17-44 (I Vespers of St. John Chrysostom)

WHITE
 27. SAT St. John Chrysostom, Bishop, Confessor and Doctor of the Church *Double*
 Matins: Gen. 25:7-11, 19-21, 27-end; Rom. 9:1-18
 Mass: *In medio, CSP for the Saint, Gl. Com Pref.*

GREEN Vpr: Amos 2: v. 4, John 11: v. 45 (I Vespers of Sunday)

28. SUN FOURTH SUNDAY AFTER EPIPHANY *Double*
 Matins: I Kgs. 18:1, 17-39; Mark 1; v. 32
 Mass: *Adorate deum, Gl. Cr. Prf. of the Trinity.*

GREEN Vpr: Num. 23:1-26; Matt. 23:16-26 (II Vesp. Sund)

29. MON Feria (F) (-)
 Matins: Gen. 26:1-6, 18-31; Rom. 9: v. 19
 Mass: *Adorate deum, (Epiphany IV) Com. Prf. Bd Dno*

GREEN Vpr: Amos 3:1-4:3; John 12:1-11 (I Vesp. St. Martina)

RED
 30. TUE St. Martina, Virgin and Martyr *Simple*
 Matins: Gen. 27:1-29; Rom. 10:1-10
 Mass: *Loquebar, Gl. Com Prf.*

RED Vpr: Amos 4: v. 4; John 12:12-19

GREEN
 31. WED Feria (F) (-)
 Matins: Gen. 25:30-28:5; Rom. 10: v. 11
 Mass: *Adorate deum, (Epiphany IV) Com. Prf. Bd Dno*

GREEN Vpr: Amos 5; John 12:20-3 (I Vespers of St. Ignatius)

RED

THE MATRIARCHAL AND PROPHETIC ST. DEBORAH

by the Reverend Patrick Henry Reardon, Rector of
All Saints, Chicago

EARLY in the history of the chosen people's occupation of the promised land appears the matriarchal and prophetic Deborah, the only woman listed among the "Judges" that guided Israel's various tribes during the two centuries or so between the Conquest and the rise of Saul. Most of what we know of Deborah comes from Judges 4-5, an historical account followed by a canticle showing signs of great antiquity. This material, prior to its incorporation into the literary sources of the Book of Judges, was probably preserved for long time in Ephraim's narrative traditions at the shrine of Bethel, not far from which stood the palm tree under which Deborah was known to sit and deliver oracular guidance to the people. Although we are not explicitly told so, the reference to forty years of peace in Judges 5:31 has suggested to some readers that this was the length of Deborah's ministry.

The story of Deborah is chiefly preoccupied with two themes, soteriology and the moral life.

First, soteriology. The Deborah story is mainly an account of God's deliverance of Israel from her oppressing enemies ("And the Lord routed Sisera" - Judges 4:15), and it stands within a lengthy series of such stories united mainly by this common theme. Indeed, if the several traditions within Judges, drawn from quite diverse local settings and tribal traditions, are joined by any element beyond mere chronology, the motif of God's deliverance is certainly that element. The Book of Judges is essentially a detailed account of God's repeated deliverance of His people through the agency of charismatic figures prior to the rise of the monarchy. The key to understanding Deborah, surely, is through that general consideration.

With regard to the theme of the moral life, on the other hand, one readily admits that this consideration is of far less importance to the purposes of the Book of Judges. Truly, if the inculcating of moral example ranked very high among those purposes, it would be difficult to explain how some of

the juicier stories in Judges ever managed to find their place at all!

In the Deborah account, nonetheless, such a moral interest is certainly present, at least in a minor key, and it is to be discovered chiefly in the accented contrast between Deborah and the timid Barak.

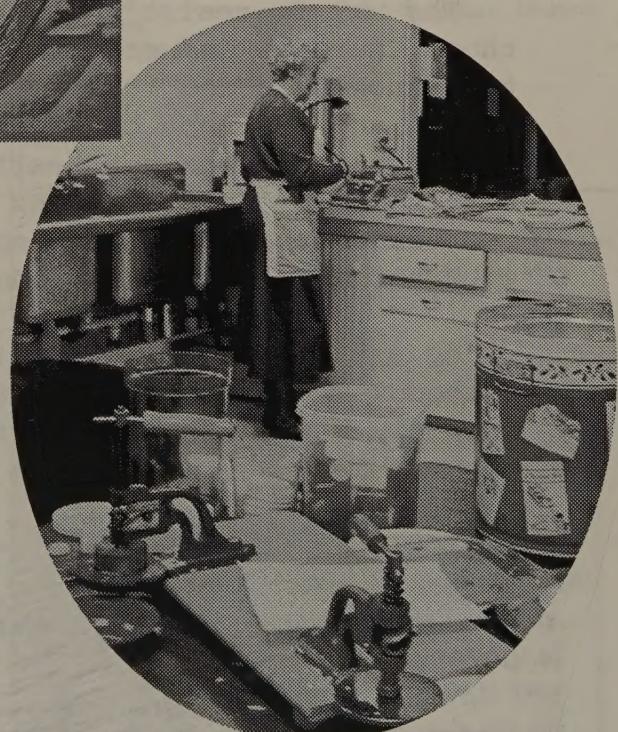
Thus, St. Jerome observed that, if Barak had been a brave and decisive man to begin with, Deborah's intervention in the battle with Sisera would not have been necessary. He went on to compare her to Mary Magdalene, whom the Gospels likewise show to have been a courageous woman at the time of the Lord's death and burial, in conspicuous contrast to the intimidated, bewildered, and discouraged apostles.

It is not surprising, then, that Christian readers have always seen the Deborah story as evidence of God's equal regard for men and women. Their comments in this respect are rooted, of course, in the particulars of the story itself. Indeed, the contrast between the forthright Deborah and the timid, reluctant Barak is one of the most obvious and entertaining examples of this literary technique in all of Holy Scripture. The robust directives of Deborah in Judges 4:6f ("Go . . . Deploy . . . Take") are met by the poltroonish foot-dragging of Barak in verse 8. His pathetic response is composed of two hypothetical pronouncements that leave all the initiative to Deborah: "If you go with me, I will go. If you will not go with me, I will not go." The very sounds of the Hebrew text mimic both the bee-like, rapid-fire delivery of Deborah (lek wumashakta . . . welaqah) and the lifeless, melancholic mumbling

of Barak ('im telki 'immi wahalakti, we'im lo' telki 'immi lo'elek).

This highly amusing contrast is further heightened by the fact that Barak's very name means "lightning bolt." The energetic Deborah is manifestly frustrated, having a difficult time convincing this lightning to strike! A few verses later, Deborah must sting the sluggard again: Qum - "Up!" (4:14) This sharp command, qum, is repeated in the canticle in Judges 5:12.

It is not surprising, perhaps, that Christian readers have traditionally seen the Deborah story as evidence of God's equal regard for men and women. On the other hand (if one may safely venture the remark) the woman in this contrast seems to be quite a bit more reliable than the man.



Roz Roe with some of the Altar Bread baking equipment: one of the ovens is on the counter and two of the cutters are in the foreground. This Altar bread is leavened and yet 'flat' and relatively crumbless. These ovens were a gift from Mother Irene+ of the St. Anne Convent.

- The Annual Pledge Letter -
for the Year of Grace 2001

Dear Faithful of St. Mark's:

You have been faithful in many things this past year. You have honored the pledges you made last Fall and many of you have contributed generously to the 125th Anniversary projects, the Hogar Raphael Orphanage, and other good causes. We have been able to support the Archdiocese and respond to special appeals. In all of this you have proved that you believe in the transcendent reality of God the Holy Trinity and that He is the cause of our life and salvation.

The whole world around us live and spend and plan as if there were no God, no immortality, no hope beyond the near horizon of this world. This explains why there is so much greed, vulgar materialism, and moral blindness at every level in the life of the country. Dr. Englehart describes this condition as a lack of knowledge of the transcendent order... a pervasive immanence or 'this worldliness' on the part of the medical, political, and academic institutions, as well as most of the conventional churches.

The way to resist this deadening worldliness is to support those Churches and schools and organizations that teach the true knowledge and love of God, the reality of the transcendent order, and the hope of eternal life. Young people need to learn that they have a heart and soul, and to guard their hearts and minds and bodies from the heartless exploiters and recruiters that come roaring at them from media, government, entertainment, and many industries.

We ask you to pledge to the life and witness of St. Mark's Orthodox Church for the Year of Grace 2001. God will bless and multiply your tithes and offerings for His glory and the salvation of mankind.

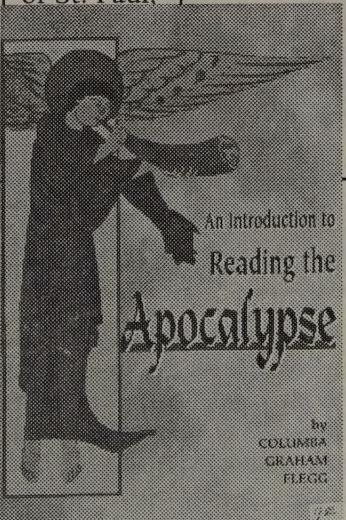
Yours in Christ Jesus,

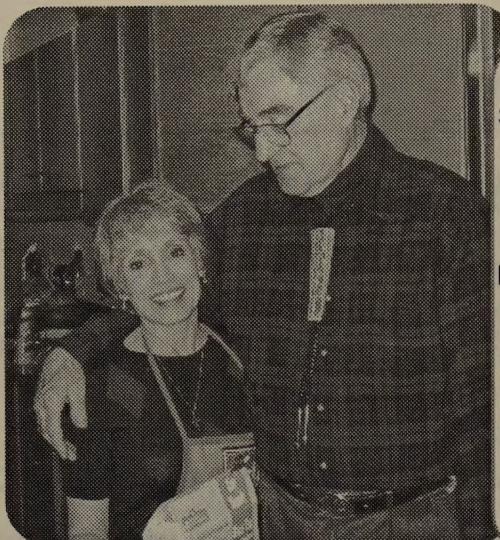
Fr. John Connely and the Vestry of St. Mark's Parish, Denver,
Colorado

Pledge Cards are available on the library table at the back of the Church or we will gladly send you one.

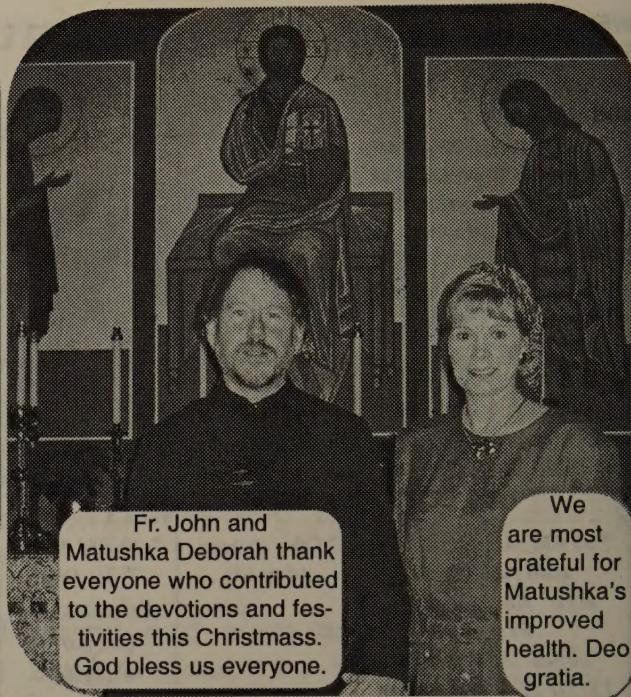
WE recommend that the Faithful begin the New Century and the Third Millennium with

January 2001

Mon	Tue	Wed	Thu	Fri	Sat
<p><u>Confession & Absolution.</u> This ordinary practice is part of our discipline of Repentance by which we express our hope in God and our desire to experience His Redeeming Love toward us. Confessions are 8:9:50 on Monday, 1 January and by appointment at any other time.</p>	<p>1 8:00 AM Confessions 10:00 AM Mass St. Basil the Great (Byzantine Kalendar) The Circumcision</p> 	<p>2 7:00 PM Mass</p>	<p>3 7:30 AM Morning Prayer 8:00 AM Mass Octave of St. John</p>	<p>4 7:30 AM Morning Prayer 8:00 AM Mass Octave of the Holy Innocents</p>	<p>5 7:00 AM Mass Vigil of the Epiphany</p>
<p>7 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Mass 11:30 AM Epiphany Brunch 4:00 PM Evensong Sunday in the Octave of Epiphany</p>	<p>8 Of the Octave (day iii)</p>	<p>9 7:00 PM Mass 7:30 PM Scholars: S. Gregory Palamas Of the Octave (day iv)</p>	<p>10 7:30 AM Morning Prayer 8:00 AM Mass Of the Octave (day v)</p>	<p>11 7:30 AM Morning Prayer 8:00 AM Mass Of the Octave (day vi)</p>	<p>12 7:00 AM Mass St. Benedict Biscop</p>
<p>14 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Mass 11:30 AM Vestry 4:00 PM Evensong Second Sunday after the Epiphany</p>	<p>15 St. Paul the Hermit</p>	<p>16 7:00 PM Mass 7:30 PM Scholars: The Apocalypse of St. John St. Marcellus, Pope & Martyr</p>	<p>17 7:30 AM Morning Prayer 8:00 AM Mass St. Anthony, Abbot</p>	<p>18 7:30 AM Morning Prayer 8:00 AM Mass St. Prisca, V. Martyr Madre Ines Hogar Rafael Ayau Section 2619 PO Box 02-5339 Miami, FL 33102-5339 USA e-mail: homeayau@ufm.edu.gt</p>	<p>19 7:00 AM Mass St. Canute, King & Martyr</p>
<p>21 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Mass 4:00 PM Evensong Third Sunday after the Epiphany</p>	<p>22 Ss. Vincent & Anastasius, Martyrs</p>	<p>23 7:00 PM Mass 7:30 PM Scholars: The Apocalypse of St. John St. Emerentiana, V.M.</p>	<p>24 7:30 AM Morning Prayer 8:00 AM Mass St. Timothy, Bishop & Martyr</p>	<p>25 7:30 AM Morning Prayer 8:00 AM Mass Conversion of St. Paul,</p> 	<p>26 7:00 AM Mass St. Polycarp, B. Martyr</p>
<p>28 7:30 AM Morning Prayer 8:00 AM Mass 9:00 AM Parish Annual Meeting Election of 3 vestrymen, Budget, etc. 10:00 AM Mass 4:00 PM Evensong Fourth Sunday after the Epiphany</p>	<p>29 Feria</p>	<p>30 7:00 PM Mass 7:30 PM Scholars: The Apocalypse of St. John St. Martina, V.M.</p>	<p>31 7:30 AM Morning Prayer 8:00 AM Mass Feria</p>	<p>An introduction to Reading the Apocalypse by COLUMBA GRAHAM FLEGG</p>	
<p>27 7:30 AM Morning Prayer 8:00 AM Mass 5:00 PM Evensong St. John Chrysostom of Antioch, BCD</p> <p>Please join the Study of the Apocalypse of St. John beginning Tuesday, 16 January at 7:30 PM! The Book is \$9.50 in the St. Mark Bookstore.</p>					

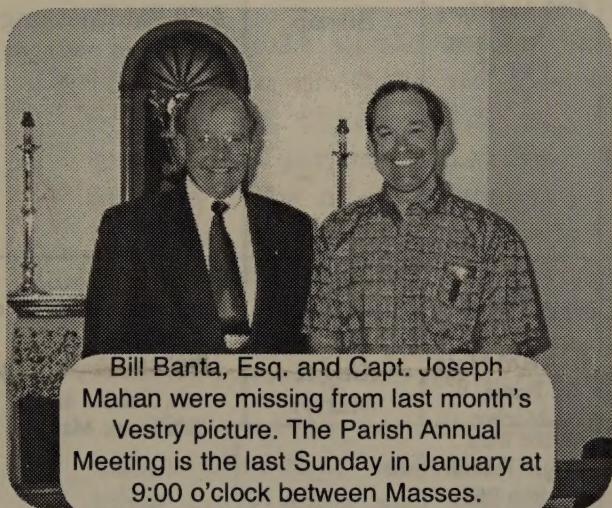


Nancy Stuart Steffen and Dr. Grant Steffen hosted a festive dinner party for the Choir on Christmas Eve. Most of chorus served at the 5 PM Mass and, sustained by the Steffens, returned to sing Lessons & Carols and the Midnight Mass. Thanks to Dn. Vladimir and all the Servers and Altar Guild for an heroic effort.



Fr. John and Matushka Deborah thank everyone who contributed to the devotions and festivities this Christmass. God bless us everyone.

We are most grateful for Matushka's improved health. Deo gratia.



Bill Banta, Esq. and Capt. Joseph Mahan were missing from last month's Vestry picture. The Parish Annual Meeting is the last Sunday in January at 9:00 o'clock between Masses.



The new St. Agnes window is based on the ancient mosaic in the Church of St. Agnes, Rome. It is given in loving memory of Agnes Greenlee Stott. "Rest eternal." Thanks to all who contributed, especially Bill and Pam Howlett, who saw the project through with the Watkins Studio.

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